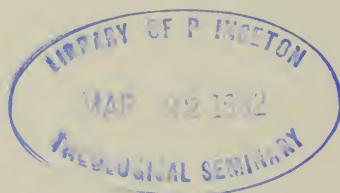


*The*  
**CHRONICLE**  
*of the*

LONDON MISSIONARY SOCIETY

1935



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THE

# CHRONICLE

DECEMBER 1935

PRICE TWOPENCE



THE BELLS OF BETHLEHEM

## ANNOUNCEMENTS

The RegisterArrivals

Rev. E. E. Bryant and Miss M. G. Clements, from North China, November 8th.

Departures

Mrs. Gordon Matthews, returning to Madras, per s.s. *Strathnaver*, October 4th.

Miss Mabel Shaw, returning to Mbereshi, per s.s. *City of Nagpur*, October 19th.

Miss Kathleen Morris, returning to Berhampur, per s.s. *City of Simla*, October 24th.

Rev. J. A. Jacob, returning to Nagercoil, per s.s. *Conte Verde*, from Venice, November 8th.

Births

MARTIN.—On September 26th, at Madanapalle, to Rev. and Mrs. H. V. Martin, of Anantapur, a son.

BOXER.—On November 7th, at Hong Kong, to Mr. and Mrs. S. V. Boxer, a daughter.

Marriages

BAXTER-REES.—On May 4th, at Tientsin, Alexander Morrison Baxter, of Siaochang, son of Rev. Alexander Baxter, of Shanghai, to Gwyneth Rees.

ALDERTON-BLACKMAN.—On October 12th, at Bexhill-on-Sea, Roland Maitland Alderton to Kathleen Blackman (both of Hong Kong).

Golden Wedding

WILLOUGHBY-POUNTNEY.—On October 27th, 1885, William Charles Willoughby to Charlotte Elizabeth Pountney.

Death

LIVINGSTONE.—On November 4th, 1935, at Tullimaar, Perran-ar-worhal, Cornwall, Catherine Jane, widow of William Oswald Livingstone, M.B., C.M., son of David Livingstone, aged 80.

Luncheon Hour Talks

The last of the present series is on Wednesday, December 4th, at the Memorial Hall, 1 to 2 p.m. All men are welcome. Sir Alan Pim, who was to have addressed us, has gone to Kenya for the Colonial Office, and Sir John H. Harris is very kindly taking his place. He will have something to say about the High Commission Territories of South Africa, and the discussion ranging round Abyssinia and Italy.

Watchers' Prayer Union—New Branches

<u>Church.</u>	<u>Secretary.</u>
Gunnersbury	MISS COOK.
Sedgley, Wolverhampton	MRS. A. SLATER.
Leatherhead	MISS N. CALVERT.
Wombwell, Yorks	MISS JANET LEES.
Elsecar, Yorks	MISS MARY NAYLOR.
Norrithorpe, Yorks	MR. JOSEPH PARKER.

Correction

We are sorry that in the November *Chronicle* the Erode Hospital was misnamed Jiganj on page 261.

Contributions

The Directors gratefully acknowledge the following anonymous contributions: "Pension," 7s.; C. E. Y. 2, £1; "Patonites," £4; O.A.P.C.C. Church, Hove (for China Flood Relief), £1; N. 18757, 2s.; N. 18843, £1; A Christian Spiritualist, 5s.; Two Sisters, 5s.; F. C. J. (for China Flood Relief), £2 2s.; Reading, 5s.; Two Friends, 6s. 4d.; Harrogate, £2; Whitchurch, 5s.

Wants Department

Cotton Shirts for boys (quite easy to make), Lantern Slides of Life of Christ and of Palestine and Europe, Biblical Pictures, Cut-outs and Models for use in evangelistic work and Sunday Schools in China, a good Commentary, Dolls, Violins, Specimens of Handwork done in schools to-day, Copping's Wall-picture of Christ and the postcard size, Odd Balls of Wool, Typewriters, small Patchwork Quilts, lengths a yard long of White Material for blouses, Penknives, Bandages, all kinds of Hospital requisites, etc.

Further details from Miss New, Hon. Secretary, Wants Department, 42, Broadway, Westminster, London, S.W.1, who will also send free the leaflets, "The Helping Hand" and "How to Send Parcels Abroad." Friends are advised not to send parcels without first consulting the Department. Illustrated papers and many kinds of magazines and other quite up-to-date literature would be greatly appreciated by our missionaries. Write for information and address as above. A great kindness can be done at trifling cost.

M.A.C. Monthly Prayer Meeting

The Prayer Meeting will be held at 5.30 p.m. on Friday, December 20th, in the Prayer Room of the Mission House. The leader will be Mr. J. Rider-Smith, and the Rev. E. Shillito will be present. As the M.A.C. Council Committee is the same evening it is hoped that a large number of group secretaries will endeavour to attend.

Mission Industries

Parcels of Lace and Embroidered articles suitable for Christmas presents can be sent on sale or return. Please write to Mrs. Bottle, Livingstone House, 42, Broadway, London, S.W.1. The articles offered for sale are the work of poor Christian women (widows and others) of ten of the Indian Mission Stations of the L.M.S. The proceeds of every purchase made are forwarded direct to the Industries concerned, and are spent on Schools and Hostels for Girls and the work of Biblewomen.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. A hundred approval books on hand. Friends who have stamps are invited to send them for sale for L.M.S. funds.

ABOUT REMITTANCES TO THE L.M.S.

**HOW TO REMIT.** It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

**TO LOCAL TREASURERS.** It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE

# CHRONICLE

Of the London Missionary Society

DECEMBER, 1935

## The Commission of Christmas

By CECIL NORTHCOTT, M.A.

“The assertion that there is only one God is the assertion that there is only one community of mankind. . . The *actual* religious community can then only be the group of men and women who already in anticipation think and live in terms of that common humanity which is the basis of the unification of mankind in a single community. Such a community is inherently missionary. Its task is to break down the exclusiveness which limits actual community to groups which are less than the whole of mankind.”—*John Macmurray.*

**M**R. JOHN MACMURRAY has written a book\* which should be read by all thinking Christians.

Its real purpose is to analyse the differences between Christianity and Communism, and as a result Mr. Macmurray has given the Christian community an able and reasoned proclamation of the Christian position in the world at a time when, according to him, the opposing faith of Communism has so much of Christianity in it and is, above all, missionary-minded.

That is the attractive drive of Communism. It has a world faith to proclaim. Up to now Christianity (in modern times) has not had to meet such a challenge. The older religions have not claimed the whole of the world. This one does.

### I

By what authority do we claim the whole world? There is Christ's command to go and preach to all men; there is the convincing historical evidence that Christianity can be the religion for men of all races and environments. But is not our authority more fundamental still? We proclaim one God. The Christian basis of life has its roots in a theological proposition come true, and Christianity as a world faith finds there its ultimate authority.

We are all very quick to judge the Christian religion by its fruits in a particular place or circumstances, estimating chances and results as if we were promoting a salesmanship scheme. The proclamation of one God is not our exclusive concern. It is also God's. He, too, is self-proclaiming. What other meaning is there to Christmas when all the sentimental furbishings of the time have been cut away? There is no

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\* *Creative Society*, by John Macmurray. (S.C.M. Press. 5s.).

Christmas message to men of "peace and goodwill" unless this is known to be the act of the one God who is always self-proclaiming both before and after human activities.

John Byrom wrote his great hymn, "Christians awake, salute the happy morn," with the majestic sweep of a man who knew that he was recording ineffable facts which at that moment of time were making the oneness of God plain to men,

"Rise to adore the mystery of love,  
Which hosts of Angels chanted from above;  
With *them* the joyful tidings first begun  
Of God Incarnate and the Virgin's Son."

Our faith is "rooted in the heavens." Divisions of time and space do disappear within the Christian community believing and worshipping. It is part of the necessity of Christmas to greet and instruct the world with this news of the one God living amongst men.

## II

This is indigestible fact for the Communist. His faith leads him to believe and also act on the belief that (to quote Mr. Macmurray) "the fulfilment of human life in this world becomes possible, and religion has no longer any place." If man can control nature and escape from "the domination of material necessity" he does not need the supernatural, or the consolation of God. He is complete and independent, the brazen creature looking the sun and the stars in the eyes with effrontery.

Christmas is the plain contradiction of this.

It is the announcement of man's dependence in humility, and through pain, on the one God; that he knows no other purpose for life except in the human drama which began at Bethlehem. The Communist idea that religion is an escape into an imaginary "other world" cannot apply to the Christian religion, which has never forsaken the facts of which Christmas is the foremost. Christmas is surely only "supernatural consolation" for us because God uses the babe, the manger and the mother, the eternal human symbols, for His everlasting purpose.

## III

"To you and all the nations upon earth."

The commission of Christmas is one that only a community can undertake.

The emphasis of Communism on the worth of the community is making us rethink what we mean by community. We can well begin not in theory, but in the facts of Bethlehem. There a life began which did speak for common humanity, and went on to bear up to Calvary the cost of serving it. There was born an idea of family which every Christmas confirms. There the homelessness of Christ was indelibly announced until men everywhere give Him home. There men of varying races brought their presents and worshipped. At Bethlehem the first welding of the race of men into the new community of Christ became fact.

It is this community which, to use Mr. Macmurray's phrase, "is inherently missionary," for its task is no less than the making of mankind into one community.

## Arthur Henderson on Our Responsibility

"Religion and Labour must learn this lesson of consecrated, devoted, personal service. We must be messengers of mercy, we must recognise that we individually are under an obligation to assist in bringing about the perfection of humanity.

"We have placed upon us the responsibility of becoming 'saviours of society.' It is ours to seek to beautify, to ennoble, and to save the lives of those less fortunately situated than we are ourselves. It is ours to present to the world a Christianity that provides a city of refuge where those who are suffering from the ill-treatment and injustice of the world may find security, comfort, and complete betterment.

"Our Christianity must be more than a creed, it must be a life, and a life that finds its expression, not in emotionalism, but in practical, helpful, living service."



# China in London

**B**Y the time this issue of *The Chronicle* appears the great International Exhibition of Chinese Art will have opened in London.

Never before has there been seen a great assemblage of the art and culture of China in Europe. Mr. Laurence Binyon, in an introduction to the best handbook we have seen for visitors to the exhibition (*Chinese Art*, edited by Leigh Ashton, Kegan Paul, 3s. 6d.), says: "In a sense we have long been familiar with Chinese Art; more familiar perhaps than we consciously realise. It is not only that the porcelain and the silken fabrics have been in everyday use with us for so long, but in the whole realm of floral design, as seen in wall-papers and chintzes, Chinese inspiration has been dominant and pervasive.

"The mental inheritance of the Chinese is, of course, entirely different from our own; and the English lover of art may find at first a stumbling-block in the unfamiliar figures from Taoist or Buddhist legend recurring in painting and sculpture and repeated on the porcelains. But let him persevere a little; no laborious effort is needed to realise that all this wealth of imagery embodies conceptions not remote from ourselves, but belonging to the very stuff of humanity

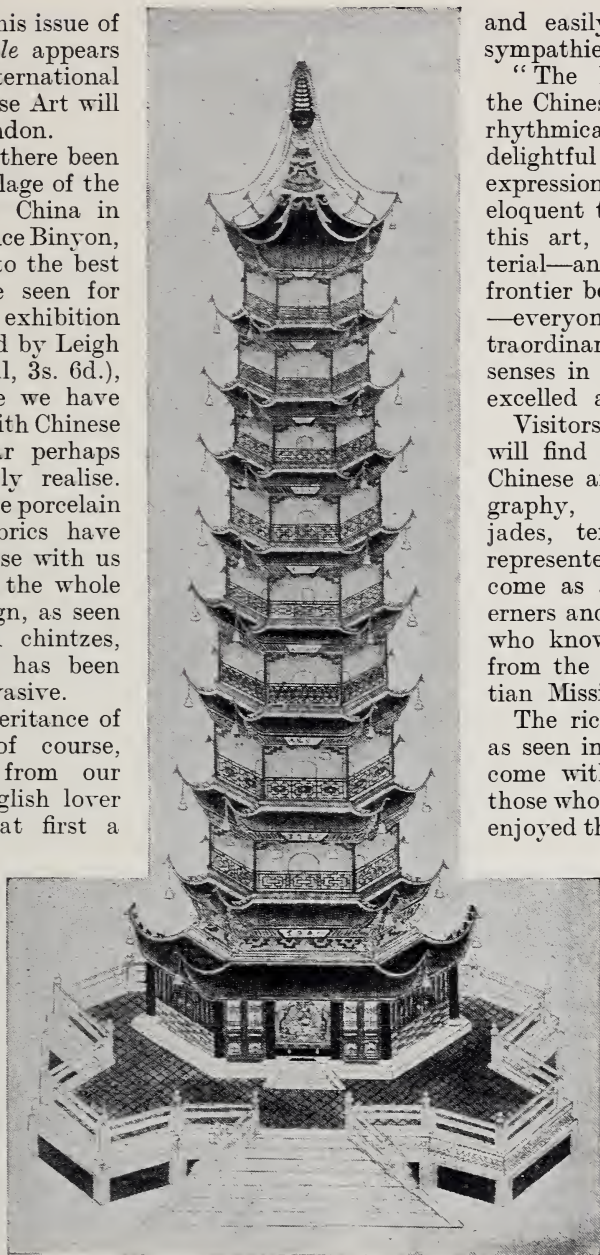
and easily accessible to our sympathies.

"The language in which the Chinese artists, with their rhythmical flowing line, their delightful movement, find expression, is one that is eloquent to all of us. In all this art, whatever the material—and there is no hard frontier between art and craft—everyone must feel the extraordinary refinement of the senses in which this race has excelled all others."

Visitors to the exhibition will find the whole realm of Chinese art in painting, calligraphy, porcelain, bronzes, jades, textiles and lacquer represented. Much of this will come as a surprise to Westerners and probably to people who know about China only from the standpoint of Christian Missions.

The rich heritage of China as seen in this exhibition will come with a new delight to those who from childhood have enjoyed the exquisite lines and diminutive grace of Chinese things.

There are many household utensils in the exhibition, ancient tea-pots, porcelain pillows and the great-great-great ancestor of the modern tea-kettle, known as a Ho. The exhibition will also show elaborately-designed ice-boxes where food was most economically preserved with blocks of ice.



**THE PORCELAIN PAGODA, NANKING.**

Built in the 13th century of specially made porcelain-faced bricks. Two hundred and sixty-one feet in height. Lanterns and bells were suspended from the eaves of each storey. The cost of its building was over £500,000. It was destroyed in the Taiping Rebellion of 1850-64.

# No Rain for Two Years

By H. V. MARTIN, B.A., B.D., Anantapur, South India.

(*Since we went to press news has come of rain at Anantapur.*)

**F**EW readers of *The Chronicle* will ever have known a real famine. In India, however, famine is still a frequent visitor, though thanks to the present methods of government, the worst effects of famine, when hundreds of thousands died of starvation, are now avoided. Anantapur district is now experiencing a severe famine which is frequently compared in the papers to the great famine of 1876, which is said to have decimated the population of some Telugu districts. Anantapur is entirely dependent upon agriculture. There are no industries and no large towns. The mass of the population works on the land, either tilling their own land or hiring themselves out as agricultural labourers. Moreover, there are no rivers that flow with water all the year round, and no irrigation schemes such as have been started in other parts of South India.

## **No rain for two years**

Consequently, the whole welfare of the district depends upon rain. With good rains, all are happy and fed. If little rain falls, many become destitute. If no rain falls, as is the case this year, the whole district is in a state of acute famine, and but for outside help large numbers would die of starvation. We have had practically no rain since November, 1933. A few showers fell locally last July and August, just enough to enable the farmers to plough their rocky land and sow their seeds. But without further rains the young shoots withered away and the ground is barren and bare. The tanks are empty and the wells running dry. While you in the West are anxiously looking for the rain to cease and the sun to break through the clouds, we here in South India are anxiously watching for the clouds to come and the rain to fall. But we cannot expect rain now until the next monsoon, which begins about the middle of June.

## **Village distress**

The distress in the villages is very great, especially among the outcastes who have no land, and who habitually live from hand to mouth even in good times. Their small stocks of grain are finished and no further credit can be obtained. The water in the wells is rapidly drying up, and crowds wait

at the well-side with ropes and pitchers early in the morning to draw up the small amount which has filtered in during the night. The cattle roam over the bare hills seeking pasture and finding nothing but dried-up thorns.

## **Famine Works**

Seeing the increasing distress, the Government has now opened in several centres Famine Works, where a small daily wage is given; just enough to keep the people from starving. There are nearly 14,000 people now attending these famine works in Anantapur and Bellary districts. I visited one of them recently, about forty miles away from my headquarters. In the midst of a large open plain, without a tree, about 5,000 people were digging up and breaking stones for road metal. They are organised in gangs, supervised by an overseer, and have to prepare so much road metal a day before they receive their daily wage. Many of them come from villages eight to ten miles distant, walking this distance morning and evening.

## **Famine children**

Four to five hundred children are also there, since the Government feeds the children of parents working there, twice a day. The wages paid are one and a half annas for men, and one and a quarter for women with small children, and one anna for other women. This would equal about 11d. to 8d. per week, as they receive one day's holiday a week on half-pay. Water and tools are provided, but the work is hard and the sun is hot. Also, even with the money so earned, it is not easy to purchase grain near-by, and they often have to go ten miles to get it. Some have elected to stay at the camp and have formed rough shelters of mats. Work goes on from about eight in the morning till five-thirty in the evening. A doctor is in attendance and gives medical attention to those requiring it.

## **The Gospel in it all**

About 400 of our village Christians of that area are working there, and I am trying to make arrangements with the authorities for the conduct of Christian worship on Sundays, as they have to work on that day. There is good scope for evangelistic work there.

# London's Youth at the City Temple

SIR EVELYN WRENCH, C.M.G.,

speaking at the City Temple Rally on October 18th.

It is popular to say, "What harm Missions do." What would have happened to the world if there had never been missionaries. Last week I was in Italy.

My first impression was one of profound depression; I felt as though I was back in 1914, armaments were being piled up, there was distrust of one's neighbour, cynics all round, each man for himself, the law of the jungle taking effect. That was one impression. Another impression was—I naturally went into the churches of that country to worship, because I try to be a person who believes you can worship Christ in many different ways—and as I went into those churches I thought what has happened to the followers of Christ? I had not been in Russia since the war, I had not been in any country where definitely the Government of the country takes no part in religion,

and when I went to Turkey I found the Government of that country ignoring God, and you cannot think how different it was from previous visits, when the faithful Moslems were called to prayer at the right hours of the day, and now I watched with sorrow because the populace of that great country were unheeding.

I flew from Cairo to Jerusalem, and it took four hours to go the journey that it took Moses forty years to accomplish. It was a most extraordinary experience to go across the Suez Canal, and we landed in Jericho and then had twenty-three miles by motor car. But the chief thing that journey did for me was to make me realise afresh the extraordinary impact of East and West; the tremendous power of flight, only in its early stages; before very long we shall be flying to Cairo or to Jerusalem for the



*In the City Temple.*

week-end. I am not romancing, you will be doing it, I am sure.

East and West are coming together, and it is a tremendous responsibility to a Commonwealth like the British Commonwealth, with interests all over Asia and Africa. We have got to play our part, we have got to help the nations politically so far as we can, the nations that are trying to achieve freedom; we have got a tremendous responsibility, and the best we can give is not too good. Do the kind of things, and send the kind of people, like Dr. Somervell does and is, live the adventurous life. I do wish I could feel that the young people

here would respond to the appeal that has been made this evening. It is a marvellous thing that each human being can do something in the world that no other person can do.

I believe this about the present age, I envy all of you who are in the twenties here, for this reason—I think you are living in one of the most interesting ages of the world's history and in the history of mankind. This wonderful world is being created before your eyes, and if you and I are sufficiently earnest about the establishment of Christ's Kingdom we can go a very long way towards establishing it.

## Candidates for the Mission Field

The General Secretary of the London Missionary Society, in response to many requests, states below the present position in regard to candidates, the policy of the Society and the need of the future.

**T**HE greatest gift that the Home Churches can make to the mission field is not money but men. The Gospel must be personally taken and commended. And as long as there is a missionary enterprise a foremost place must be given to the finding, training and sending out of the men and women who are to serve Christ abroad.

### ***The qualifications needed***

The young man who, after hearing a stirring address, makes up his mind to become a missionary, must not expect that he will quickly find himself in the mission field. There must be a long period of testing and training.

The first necessity is that the candidate shall have the requisite spiritual qualifications. Unless it is clear beyond all doubt that God has placed His hand upon a man and called him to this service he had better not be appointed. For the sake of everyone concerned this standard must never be lowered.

### ***The intellectual standard***

Nor must there be any lowering of the intellectual standard. The younger churches are making two things clear to-day. One is that they want men and women from Britain who will share with them in the building of the Church. The other is that the men and women for whom they ask must have gifts as well as graces; intellectual competence as well as spiritual consecration. The nature of the missionary

task and the kind of problems that have to be faced call for an even higher stage of qualification than formerly. If a man feels himself called to the mission field, let him be sure that he is also called to the fullest measure of self-preparation.

### ***The numbers required***

In the last ten years the L.M.S. has appointed 171 new recruits. In one year the number of appointments fell as low as 13, and in another year it rose as high as 27. *The average is about 17 new appointments per year.*

As far as one can see about the same average number will be needed in the future.

### ***Difficult to forecast needs***

Two years ago we were afraid that we might not be able to appoint all the candidates who were completing their training, particularly as the economies necessitated by a falling income meant a reduction in missionary staff. But since that time there have been on the one hand an unexpected number of deaths and retirements of missionaries, and on the other hand personal and medical reasons have prevented several candidates from proceeding to the field.

### ***The future***

One general inference to be drawn is that the L.M.S. will need about as many candidates in the future as in the past; and the other is that the posts abroad are becoming increasingly specialised and the standard of qualification must therefore be steadily raised.

A. M. CHIRGWIN.

# Gift Sunday at Mbereshi

**A**T the last Sunday of term we had Gift Sunday. It was a gloriously hot afternoon and the women and girls came in from the Sunday Schools and Bible classes around. A brightly coloured crowd, bringing fruit, monkey nuts, flowers, eggs and things on their heads. From mothers with babies on their backs and old women with crinkled skins and twinkling eyes down to the tiniest tots. I sat next to the tiniest one and she very proudly had a large pumpkin on her head. The pumpkin was almost bigger than the head. I wish I could show you the scene with all its colour and movement. Six hundred people, with their gifts on the floor in front. Listen as they sing their praises to God. Feel the hush as they sit listening to Mr. Sabin, the minister, and then watch my baby walk forward with her pumpkin which she didn't touch and didn't drop. Watch the piles grow bigger in front of the church and see the two streams of singing people gracefully carrying their gifts on their heads. Turn away quickly. One of my babies has dropped her gift of monkey nuts, and they are rolling all over the floor. Somebody bumped into her; but we'll soon have them all back and she shall join the procession.

The church looks like a Harvest Festival. Come with us and worship as we offer up our grateful thanks to God. I felt that indeed others had laboured and I had entered into their labour.

## *New Africa weds*

Later we sat in the large cool well-filled brick church at Mbereshi to see Dina Chishimba, one of my village girls, marry one of the boys from Mr. Turner's workshop. Dina had made a dress and sets of underclothes in school, and we had made the bright green wedding dress. Mr. Turner provided the flowers and took the simple service. The head teacher was away in Ndola, but the other teachers were there, and one was the bridesmaid. It was a very simple service.

The fathers couldn't sign their names, but the bride and bridegroom could. They stood together—two young people of the New Africa, beginning their life together. After the service Mr. Turner took a photograph, and then the procession, with flowers and songs, went down the village street amid throngs of children filling the air with the pretty African wedding greeting.

EVA GORTON, B.Sc.



*A happy group at Mbereshi.*

## Our Peace Crusade

THE unfair criticism of Christian Missions probably reached its apex in the closing years of last century, when a leading British statesman publicly stated "First the missionary, then the gun-boat!" The public has since then studied history more carefully, and to-day by common consent the missionary and his message are acknowledged as the leading forces for peace in the world. Every missionary is perforce a messenger of peace and every preacher of peace in the world as we know it is doing vital missionary work. Rarely, if ever, has there been a time when those messengers were so sorely needed. As we come to the observance of Christmas the thought of what the world has missed in its refusal to accept the angelic message lies heavily upon us, and the festival of peace itself calls us again to that heavenly service of "goodwill among men." Our consciousness of wrong is far greater than our knowledge of the means to put things right, and the confusions of the world of politics leave us without clear guidance. There is so little we can do that has any bearing upon the vast problems facing our distressed world. How may we become active participants in the cause of peace?

\* \* \*

To cherish a great ideal is essential to the progress of good, both in the individual and for the world. An ideal that leads to no constructive action is of little avail and becomes indeed an occasion for mockery. They say so much and do so little has become a common charge against Christian people. Only by action can such a charge be refuted. Resolutions, in however large an assembly, will not provide a reply. Every Christian must become an active partner in the fellowship of peace to which our faith commits us. The outreach of brotherhood is not dependent altogether upon national and political relationships. Prayer and love are never subject to export duties or put under economic barriers. "Thought is toll free," and can outrange all human limitations. We can maintain, therefore, an active goodwill in ourselves which paves the way to such other expressions in service as may be possible. The Lord's Prayer can be linked with world brotherhood every time it is repeated and become an international password for Christian hearts everywhere. "If a man love God, he must love his brother also."

From this point we can move onward to those gifts that Christian love always imparts. Through those great channels of Christian service, our missionary representatives, we are embodying the message of peace. It is their mission, and through them our ideals of peace are expressed in work. All their service is centred there. The things they say and do are an antidote to the enmity which ranges itself behind race prejudice, national arrogance or industrial exploitation. Our endeavours at home, therefore, to strengthen their service are part of the constructive peace programme for which we at home wish to stand. The taunt that we speak of peace but do nothing for it cannot be made to those who are serving the cause of Christian Missions. We stand behind the Ambassadors of peace and through them make one of our contributions to the peace of mankind.

\* \* \*

During the period of Christmas there are special opportunities for the support of world service for peace through the L.M.S. The New Year collection in aid of the fund for the Widows and Orphans and Retired Missionaries dependent upon the Society is a means of help, for an increased response to this annual appeal will release funds for the direct work of L.M.S. evangelism. There are very many churches which have not yet adopted this collection and many others in which inadequate emphasis is laid upon it. If all would follow the example of the enthusiastic churches and see that every possible contributor is given the chance of sharing there might be a considerable advance recorded. Then the collections for the support of the Missionary Ship by the children provide an outstanding chance for practical education in the cause of peace. If all our young people between the ages of, say, six and sixteen engaged in this endeavour a great work of peace would be strengthened and the Christian spirit which naturally overrides racialism and nationalism given a happy sphere for action. The service of the children of the Pacific by the children of our home churches is in itself an apprenticeship to interracial goodwill and its challenge of romance heightened thereby. We can do far more here than we yet have done. A Christmas dinner collection for the Ships' Fund of the L.M.S. would be most fitting. Ask us for envelopes for this purpose. N. B.

# The Closed Doors

By EDNA CLEWES.

**A**S we visit the Christian villages in Erode district we are confronted by many closed doors.

"But you have always told us that the people are willing and anxious to listen," you say. "Why this sudden change of front?"

Yes. They are still willing to listen. It is not their doors which are closed, but ours! The doors of our little village schools. The news of falling subscriptions brings with it the need for economy and reductions in all parts of the field, and in Erode it is the village schools which have, perhaps, suffered most.

rule of three, but are helped to grow up in the knowledge and love of God—two boys were sent to the Boarding Home in Erode. They would never have gone to the Boarding Home if they had not first attended a village school. Eventually they returned to their village, and when under pressure the people of the village were on the point of giving up Christianity, these two boys persuaded them to keep the faith. "Even though we should die for it we will never give up our faith in Jesus Christ," they said, and the whole village, strengthened and encouraged by these boys, stood firm and kept the faith.



*Village School and Congregation, Erode District.*

"But does that matter so very much?" you ask.

Well, listen. A Hindu boy once went to a village school and as he stood beside a Christian boy he looked over his book. Inside the cover the Christian boy had pasted a copy of the Lord's Prayer, and the Hindu boy read it through. He secured one for himself and read it over and over again until he knew it by heart. While he attended the school he listened eagerly to all the Christian teaching, and after he left he became a Christian himself.

From another school—a tiny village school where under the guidance of a Christian teacher the children are not only taught the

A little school in the most backward part of our district was one of the last to be closed.

"Please do not close our school," pleaded the people, with tears in their eyes. "We want our children to learn. We want a teacher to guide us."

But alas! We had not the money to keep it open, and yet another door was closed.

What we want to know is, Where is the key to open these closed doors? The doors through which little Indian children enter to learn of Jesus Christ. They are knocking, knocking, incessantly knocking, and their parents are pleading with *you*, for *you* have the key.

# THEY CAME INTO

By D. H. SOUTHGATE (Salem)

A DOCTOR and an evangelist were invited to go into a certain far village for three days. There they were to help the newly-baptised Christians and the Hindu enquirers to understand a little more of the way of health and the way of happiness.



(1) They arrived early one morning.



(2) A newly-baptised Christian offered to spread the news of their coming by tom-tom; the customary method of broadcasting in a village.



(3) Very soon a crowd gathered; gentlemen first, of course.



(4) But they were told: "Sorry, this is for ladies only."

(5) But the little girls there said: "Mother's come; please may I come, too?"



5

(6) Likewise the little boys; one small enquirer compelling another to come in.



6



# CERTAIN VILLAGE

WELFORD, M.B., Ch.B. (Erode).



(7) So the women and the children sat down. And for three days they heard the story of God and man and redemption. And for three days they were told how to prevent and cure sore eyes, hook-worm, scabies and other pests of the village.



(8) They were all interested, especially one woman who would like to become a Christian, but all her living and that of her family goes if she does. She has no sons, but seven daughters! Aiyo! Why have the gods thus cursed her!



(9) In the evenings there was a clinic. Young Socrates came amongst others, and the doctor listened in to his discourses.

(10) And so it was until the sun went down. Then the doctor and the evangelist turned homeward, deciding as they went to ask for your prayers on this their endeavour.



## Personal Notes

### Harold Thomas, North-West District Secretary

THE new District Secretary for Lancashire and the North-West is a Northerner by birth, tradition and experience. He is a native of Bradford, Yorkshire, and has spent the whole of his ministerial career in the County of the Broad Acres. He was cradled in Congregationalism, his family being among the most devoted members and workers at the Holme Lane Congregational Church. He was educated at Bradford Grammar School and Peterhouse, Cambridge, where he took his Arts Degree with first-class honours in Geology. He became a Fellow of the Geological Society, and, had he so chosen, he might have remained at Cambridge as a Junior Don with a brilliant academic career before him. His deep religious nature, however, stimulated by the Great War, which burned into his soul a conviction that nothing was so important and so desperately urgent as the task of winning a broken and fallen world for Jesus Christ, constrained him to turn his back upon what Cambridge was ready to offer him, in order to enter the Christian ministry. With this in view he returned to Bradford and took his Theological Course at the Yorkshire United College, where he displayed the same thoroughness and zeal in the study of theology as hitherto he had devoted to the study of science. In 1919 he commenced his ministry at Dogley Lane, near Huddersfield, whence he removed in 1924 to Hillsborough, Sheffield. After remaining at Hillsborough for ten years, he removed to Springfield, Dewsbury, in 1934.

But beside all this, Harold Thomas is a man for whom the L.M.S. does not represent a side-line in the activity of Congregationalism. On the contrary, for him the world enterprise of the Church is central and integral to his whole conception of Christianity. In accordance with his scientific habit of mind his thinking is as broad as the universe. Nothing less than the whole world is big enough to be the sphere of God's operation in the lives of men. His understanding of the Christian message is missionary through and through. In all his many-sided activity, the world-background of the Gospel has been the inescapable fact.

His native county will be very much the poorer when he crosses the Pennines to represent the L.M.S. in the County of the Red Rose.  
E. J. PRICE.

### J. M. Calder, District Secretary for Scotland

The Rev. James M. Calder is assured of a very warm welcome in Scotland when he comes to "take over" from Rev. J. I. Macnair as L.M.S. District Secretary. Mr. Calder, I believe, is of Scottish origin, he was trained for the ministry in England—at Lancashire College—and his only ministry has been in Ireland—at Carrickfergus—where he has been Minister since leaving college in 1922. Could there be any better preparation for his new post? Youth is on his side and a wide and alert experience of Congregational and missionary questions is a sound guarantee of efficient equipment. He has been Honorary Secretary of the Congregational Union of Ireland for nine years, a member of the Executive Committee of the Union for twelve years, and editor of the *Irish Congregational Magazine* for eight years. The highest office in the Irish Union has also fallen to him, for he was Chairman in 1929–1930. He has taken a share in promoting the work of the New Call in Ireland. The missionary interest has always been a main concern with Mr. Calder. As Secretary of the Irish Union he has made it his business to find a leading place for L.M.S. speakers at the annual meetings of the Union, and the L.M.S. has ever had in him a loyal and devoted supporter. He does not come to Scotland as a stranger, unfamiliar with the problems that will confront him. He is known as the Irish delegate to the annual meetings. He was Chairman of the Summer School at Bonskeid four years ago, and last summer he captured the young people there with a series of inspiring addresses on "The Spirit and Life." Scotland has been fortunate in her District Secretaries. W. G. Allan, Sydney Nicholson, J. I. Macnair, and now J. M. Calder. Scotland and the L.M.S. owe a deep debt of gratitude to that splendid succession, and we can be sure that the torch is being handed on by the veteran Macnair to the new secretary with the assurance that it will burn as brightly as

ever and rally all friends of the L.M.S. to the new tasks that lie ahead. What these tasks are was very clearly indicated during the visit to Scotland last month of Mr. Pilkington, the L.M.S. Treasurer, and Mr. Nelson Bitton. We know how great are the needs of the L.M.S. Scotland is asked to raise an additional sum of £2,000 a year. That is not beyond her capacity, and with Mr. Calder at the helm we have high hopes that the ship will come safely to port.

E. W. WATT.

### Mrs. J. D. Hepburn

In the death of Mrs. J. D. Hepburn at Bulawayo, on 22nd September, we have lost one of our last links with the stirring days of early L.M.S. history in Bechuana-land. Mrs. Hepburn went out to South Africa with her husband in 1870, the year after the discovery of diamonds at Kimberley. From London to Shoshong, the place where Mr. and Mrs. Hepburn first settled, was a journey of fifteen months, including their stay with Dr. and Mrs. Moffat in Kuruman. In 1893 Mr. Hepburn died and Mrs. Hepburn returned to South Africa, where she has since lived, first in the Cape and then in Rhodesia. Through these long years she has not ceased to serve the native people and give them the help and friendship that only a missionary can. Of the stuff that saints and martyrs are made, she combined intellectual gifts with amazing simplicity of heart, singular kindness of disposition with strength and high courage in the carrying out of duty.

### Miss Williams of Bristol

A unique little ceremony took place during the Bristol Missionary Festival in September.

Miss Florence Williams, who since 1896 has been the Hon. Secretary of the Missionary Literature Association, handed it over last year to be run henceforth from Headquarters with Miss New in charge.

The missionaries Miss Williams has blest with magazines and periodicals felt they could not let her pass into retirement without some expression of their very real appreciation and thanks, so at the business meeting of the Bristol Missionary Society, Rev. H. A. Ridgwell, on behalf of nearly the whole of the missionary staff, in a delightful speech, presented to Miss Williams an arm-chair, footstool and mahogany work-table.



*Miss Florence Williams.*

On the work-table is this inscription: "To Miss F. Williams. A token of gratitude and esteem from L.M.S. missionaries. Sept. 16th, 1935."

Miss Williams responded with a very graceful speech:

"The work of the M.L.A. has always been a great joy to me. It was thrilling to get into touch with hundreds of missionaries in so many parts of the world, and the correspondence with the friends in the homeland and in other Western countries who were sending out the literature was very interesting. They are the Association and they do its work."

### **NEW YEAR'S OFFERING FOR THE SHIPS**

The cost of running the L.M.S. Ships, including the "John Williams V," for the year ending March 31st, 1935, was £6,699. The New Year Offering for the last four years is as follows:

1932 ...	£6,681	1934 ...	£5,560
1933 ...	£5,826	1935 ...	£5,750

In order to balance this account £1,000 extra is required. At the present time only two out of five of our Schools contribute. If the other three could contribute, this £1,000 extra could be obtained. Will you get your Sunday School to think about it if it is not already contributing?

# Janarthan—Seeker after God

By R. C. DAS (Benares United City Mission).

**J**ANARTHAN had been a seeker of God and peace from his boyhood and had come to Benares to study Sanskrit with a view to adopting the ascetic life. He had also associated himself with Congress activities and been to jail, thus spoiling his educational career. In a statement, entitled "How I have come to Christ," Janarthan says :

"Born in an orthodox family of Brahmins, I was gifted with a thoughtful bent of mind. My father was a Sanskrit scholar, though only an undergraduate, and held a good position in the Government.

"In my ninth year I finished reading the Ramayana, Maha Bharat and the Maha Bhagwat in my vernacular. And I had the privilege of always interesting myself in the talks that took place between my three brothers and my father. So from my boyhood I have been living in the religious atmosphere.

"When I was reading in the Fourth Class, our headmaster, a very pious man, gave us a vivid picture of the death that Jesus Christ suffered for the people's sins. There and then I was so much impressed that I entertained the desire that God might let me have a chance to die in that very manner for my people's sake.

"And when I was a student of the Tenth

Class, I picketed at the foreign cloth shops as a Congress worker and then I was arrested. In fact, I tried to follow Mr. Gandhi in his philosophy of life.

"Once I had great mental strife, and in order to obtain peace for my soul I fasted for full twelve days. At that time just two incidents (rather miraculous) happened in my life. But alas ! I found no peace nor joy. I attended a Protestant Church regularly, with all my devotion, for some time and I had peace in Jesus.

"In pursuit of Truth, and believing that Truth can be realised by going through the Sanskrit scriptures, I came to Benares with my father to lead a pious life and to become an ascetic. After a stay of a few months, father departed to my country on grounds of health and he died there. So, here, having been left alone and having to come face to face with Satan, I felt hopelessly weak and helpless to find where I could get comfort and freedom from my sins. And when I sought a fit Guru for myself, I could find none other than Jesus Himself, the only Saviour of mankind.

"Fortunately I was led by a friend of mine to Rev. R. C. Das, who taught me much concerning Jesus Christ for two years or so. There, ultimately, I got full faith in Christ Jesus which was stamped on my heart, and I have really experienced Him in my life. I have been cured miraculously from disease, and when I prayed to Jesus for the recovery of a person of whom all the relatives lost hope, to my utter surprise healing came by His Grace.

"And recently I realised that the power of Christ took away the burden of my sins and I had relief from the irresistible pain I had. This is due to His Grace alone. He, my Jesus, had shed His blood on the Cross for my sins. So in His blood I am purified, and with His help I do hope and believe to abide in Him and to grow more and more in spiritual strength."



*The Water Front, Benares.*

# Christmas Comes in China

## *In Hospital*

**C**HRISTMAS last year was an exceedingly happy one. Our two children are big enough now to enter into the spirit of Christmas, and it was great to be able to share their joy and appreciation.

Christmas in hospital went very happily. The wards were beautifully decorated by the nurses. There were cotton-wool Wise Men and Shepherds, with cotton-wool camels

In the evening the hospital staff, Chinese and foreign, had a Chinese meal together. On Boxing Day the nurses and technology students entertained the rest of the staff. There was some quite good carol singing, and the story of the Nativity was most beautifully presented. The Chinese are wonderful actors.

To many of the patients Christmas was a new experience and we believe and hope



*Union Hospital, Hankow.*

and sheep and twinkling stars in the sky. There were mangers and grassy fields, Santa Claus and Christmas trees all most realistically depicted. The Chinese are wonderfully clever with their hands. I wish you could have seen it all. On Christmas Eve the hospital staff went slowly in procession round all the wards singing carols.

On Christmas Day there were services and the giving of presents to the patients. This year the distribution was made by the children in hospital and Mei Li was asked to help.

that they went away with a new joy and with a Christmas message in their hearts.

We think of one poor man—a rickshaw coolie, suffering from an incurable disease—who came to hospital some weeks before Christmas. Although not able to cure him, Dr. Gillison operated and made him very much more comfortable. He spent a very happy Christmas in the ward, and a short while after Christmas died, but peacefully and comfortably. How much better that than dying in agony by the roadside or uncared for in some miserable hut. Others

went home after Christmas having heard for the first time the story of the coming of Christ.

(Mrs. Keith Gillison, Union Hospital, Hankow.)

### On the Plain

This has been our first experience of Christmas in a country station, and all the festivities and preparations have been full of interest, even though the task of sorting the many gifts of socks, scarves, soap, etc., into parcels for the different institutions was no light one. Scholars and patients alike set to work and decorations of paper flowers and streamers were made and hung up lavishly everywhere.

It was pathetic to see the lepers come one by one to receive their gifts, but their gratitude was very real. They entered fully into the Christmas spirit and for three evenings a party of them gave a programme of plays to their comrades and friends.

The Nativity scenes were portrayed in a very realistic manner, even to the fierceness of Herod and the bewilderment of the shepherds and their sheep, the latter being white rabbits! Angels were represented by the two leper boys, and as they sang the Glad Tidings one felt keenly the pathos of their position.

One cannot help feeling that the Chinese Christians have a sense of welcome to the Christ Child which puts some of our Western festivities to shame.

It is hard to realise that our first year in

Siaokan will soon be over; the days have flown almost imperceptibly and the exceptionally hot summer has given place to the cold of winter. Nevertheless as we look forward to the work of the New Year, it is with the assurance that the strength for the tasks ahead will surely be given.

(Mrs. M. D. L. Wickings, Siaokan.)

### Christmas Games

Christmas passed off very happily. The examinations over by December 12th, the nurses were ready to let themselves relax. In less than two weeks they had got up two splendid plays. One, a Christmas Play, was excellent. The result was two jolly evenings, one for Christmas, and the other termed a social evening. They did some excellent acting—which was also very amusing. Later they organised a "games" evening for the servants.

We missed the Australian boxes, and personally I felt cut adrift from a very big anchor, but it is right that they should cease now. The gift of money sent in lieu of boxes was most acceptable and far too generous, and our thanks go out to our Victoria friends who remember us so faithfully year by year. As a result of this gift of money, apart from the personal gifts which we bought for patients and others, our nurses' library has made a beginning, the girls have a basket-ball, and the boys some tennis balls. There is also money put aside for gramophone records.

(Miss A. Christiansen, Tsangchow.)

## The Stone Age in Papua

Discovery of New Tribes offers an Adventure in Evangelism

News from BEN BUTCHER.

**P**ATROLLING in Papua provides plenty of adventures, and two new books tell the story of some of them. One is "Knights Errant of Papua," by Lewis Lett (Blackwood, 12s. 6d.), which narrates how the inland country was pacified and brought under control, and the other "Through Wildest Papua," by J. G. Hides (Blackie, 8s. 6d.). Both writers have the gift of telling a tale well, and Mr. Hides' book, from which we have borrowed our picture, is enthralling. But we of the London Missionary Society may be forgiven for looking with even greater interest to its sequel, to be called "Papuan Wonderland,"

for this will tell of his amazing discoveries in the hinterland behind our Fly River and Aird Hill Districts. The following extracts are from a letter from Rev. B. T. Butcher, written last July, after meeting Mr. Hides on his return from one of the most amazing journeys of exploration in history.

"Last December a Government party consisting of two young officers, one of them with a good deal of experience, a squad of armed native constabulary, and twenty or thirty carriers, went up the Fly River to explore the country from the upper reaches towards this part.

"About a fortnight ago they came down

the Kikori River, very exhausted after a tremendous journey in places where no white man had ever been.

"During their explorations they reached a range of mountains with peaks covered with

that he reckoned there were at least 150,000 people in a comparatively compact area.

"They all seemed to be cannibals and knew nothing of iron and are still using the stone axes and cutting instruments. Yet

they seem to be a well-organised community, living in farms rather than big villages, while, instead of the usual rough foot-paths where men travel in single file, there was a road some ten feet wide running through the country. On either side the ground was cultivated and planted with sweet potatoes and ditched and drained in a most careful manner.

"At intervals there would be an arch built over the road and the guides from one section would never pass beyond the arch that seemed to make the limit of their tribe's territory. They are a light-skinned race, quite unlike the coastal people we are familiar with, but, naturally, little could be discovered of their tribal organisation. It was noticed, however, that about the centre of each tribe's territory an avenue of oak trees led off the main road to a park surrounded by oak trees and planted with grass, at the centre of which there was a place where the ceremonies of the tribe were carried through, and here were thousands of human bones. Human bones were also worked up into the daggers that each man carried.

"They fight with bows and arrows and with their stone clubs at close quar-

ters and, unfortunately, there seems to have been a lot of fighting and a succession of attacks on the government party. . . .

"It is a hard country to reach, and probably the cheapest way to open it up would be by aeroplane, but the thought of all those people still unreached makes one long to be



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*A Warrior of the New Tribes.*

ice and higher than any hitherto known. They found an area that promises to be rich in gold and another with good prospects of oil, but most interesting of all to us was the discovery of a population far bigger than was ever dreamed of as likely in that part of the country. Mr. Hides, the leader, told me

able to get in. Yet when around me there are fifty or sixty villages in none of which there is a teacher, and villages not far off that I have still to visit, there is little to justify my running off and leaving the near for the far. But it does seem hard that the L.M.S. cannot reach out and claim that land for Christ. . . ."

Mr. Butcher is right, the L.M.S. must not

forsake the tasks it has undertaken in the districts near the coast. Yet it might be—stranger things have happened in L.M.S. history—that some adventurous soul felt moved to risk the offer of large means for sending the Gospel to these newly-found peoples, in which case certainly adventurers would be found ready to risk their lives.

## A Tale of Friendship

**C**ALENDARS are sometimes depressing witnesses to the passage of time, but they can also be delightful friends. If the months are illustrated by picture and quotation there is a complete journeying companion for twelve months which will help to lighten the most gloomy days and add distinction to the brightest.

That is the mission of the Friendship Calendar for 1936. It is as well, too, that a calendar which marks the tread of days should be good-looking even to the point of fastidiousness. I am reminded as I look at it of the old rhyme about "Sixty golden seconds make one golden minute." This calendar is as good as gold and it is set withal in a printer's casket as good as the money can buy.

For one shilling I can laugh even before the year begins with those three Chinese children singing to announce the dawn of the year. I start New Year's Day with two podgy friends from Africa examining the egg for tea, and David Grayson appositely quoted, "Behold the skies lift and the earth grows under and we find there is room for two more."

The tale of the year flows on into Indian waters with a word from the loved prophet

of Africa, Albert Schweitzer, "You are happy, therefore you are called to give up much," with a complementary word from Ruskin for March, "That country is the richest which nourishes the greatest number of noble and happy human beings."

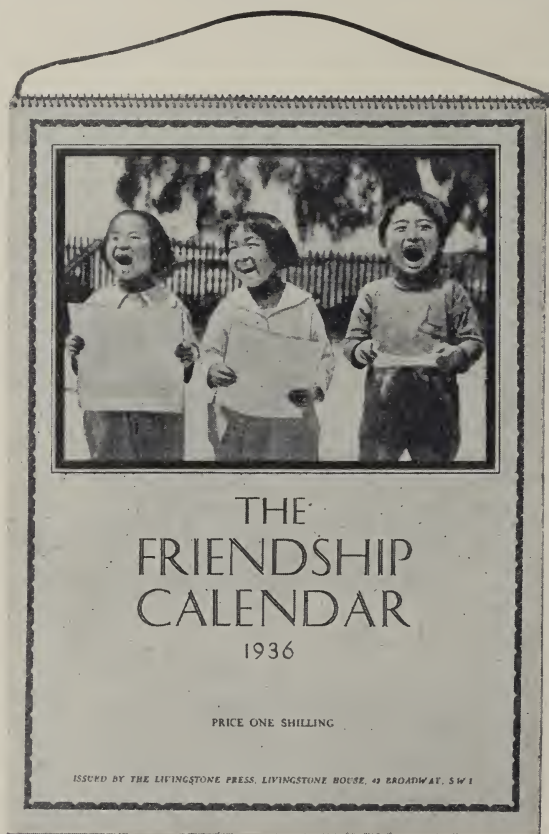
Friendship in the spring has pictures of the Ganges and one delightfully headed "Laughter makes kinsmen of us all," and the calm, yoked oxen of India on the road. Here is a true word from His Majesty the King, "The foundations of national glory are set in the homes of the people." July has a lovely picture of a boy fishing, and August quotes Mazzini, and so into the autumn and "the beauty of great strength" in a magnificent trail of elephants, and Aggrey (how strong he was) announcing, "I want to sing a song of hope to the despairing."

November turns grey skies into blue with a laughing

African lass who smiles through into December, where "a caravan sets out from Peiping," and Robert Morrison's word for Christmas, "The furtherance of the Gospel is the highest good of Man."

For all this tale of friendship one shilling is asked.

C. N.





# Floods in Central China

## THE HAN RIVER DYKES BURST

(Photos of the floods by H. F. WICKINGS, M.A., of Siaokan.)



*Two photographs taken one after the other on the same spot near Tsaosib, and afterwards stuck together. From this point the flood water extends southwards for thirty miles without a break.*



*Flood water rushing through a broken dyke near Siaokan.*



*The dangers of crossing the race of flood water.*



*The same scene from a different angle.*

### CENTRAL CHINA FLOODS

THE floods of last summer destroyed scores of villages, houses, foodstores, animals, winter fuel and crops. Tens of thousands face this winter homeless and foodless. They were poor, they now have nothing. There are dangers, too, of virulent epidemics. L.M.S. missionaries are undertaking relief and preventive work—a great chance for Christlike service to men in their hour of dire need. At such times the hearts of men are peculiarly sensitive to the message and comfort of Christ. The extremity of their need brings them very near to Him. Is it not for such an hour that we were sent to bring the comfort of Christ and His best spiritual gifts with our material help? The L.M.S. will gladly transmit any contributions to this relief work.

## To our Readers

We thank our readers for their loyalty to "**The Chronicle**" during the past year. In these days when the religious Press throughout the world is experiencing a slump, "**The Chronicle**" holds its own magnificently. In June, 1936, we shall celebrate one hundred years of continuous history, which is a good record amongst religious magazines.

In January, 1936, "**The Chronicle**" will appear in a larger and, we think, more attractive form. We ask for your continued support and help in extending our circulation. Recommend "**The Chronicle**" to your friends.

## To Magazine Secretaries

You belong to an army of nearly fourteen hundred magazine secretaries throughout Great Britain, Ireland and the Dominions, on whom we depend for this remarkable piece of voluntary work in arranging the distribution of "**The Chronicle**" and "**News from Afar.**" It is a body of workers that the great Press organizations would envy, and we are grateful to you.

We hope that you will like "**The Chronicle**" and "**News from Afar**" in their new form.

## To New Readers

"**The Chronicle**" is a magazine of Christian world enterprise published monthly by the London Missionary Society. It mirrors month by month the world witness of Christ's Church. It costs twopence a month from the magazine secretary in your church, or will be sent post free for twelve months for half a crown from Livingstone House, Broadway, S.W.1.

## C. F. Andrews on India

THESE conversations,\* accurately reflecting what Indian students think and say, are a bitter medicine for British complacency in regard to India. Mr. Andrews perhaps will not mind our saying that the portions of the book under the pronoun "I" do not essentially differ from those under the name "Anil" or "Mulchand" or "Safdar." Mr. Andrews, when it comes to discussing the relation between Britain and India, has become just one more Indian student. Here and there he has tried hard to play the umpire, but has promptly lapsed into playing for the one side.

That does not make it less necessary for us all to read such a book, for a good deal of what the Indian student says is true, and if often he is unfair, the very unfairness may be the thick print and underlining calling attention to what otherwise we should easily slur over. There are stories here told which may be unfair because unrepresentative of to-day's situation, but they ought to be heard in Britain, and it is their detail which is painfully interesting but which cannot be quoted in a summary book notice.

The Indian student, Mr. Andrews can respectfully be reminded, does not always feel as does the Indian villager, especially the villager of the depressed classes. Has Mr. Andrews ever lived for twelve months on end in an Indian village (a) where no one else spoke English; (b) where there is a considerable outcaste quarter? If it could happen it would modify not a few passages in this book.

Two conspicuous instances of bias are, first, the quiet assumption that missionaries, generally speaking, have come home and libelled India, her people and her religion. It is not true of missionaries as a body, whatever deplorable exceptions there may be. On the contrary, the real love and admiration of India which is widespread throughout the Christian Churches is due to what missionaries have reported. The second is the assumption that safeguards in the India Bill are due to British selfishness and distrust of India. Lord Halifax, whose policy Mr. Andrews approves, felt as much as any one the need for checks, tensions and

controls in a piece of machinery, the revised Constitution for a vast and variegated population, so complicated that in a hundred ways it could easily go wrong. Safeguards are in India's interests as much as in Britain's. From Mr. Andrews' reference to the India Bill it might be supposed that it was Mr. Winston Churchill's. The very broadcast by Mr. Churchill which Mr. Andrews so rightly criticizes was attacking, not supporting, the Bill. It seems a pity that Mr. Andrews should not know that behind the Bill was an immense amount of that brotherliness and desire for India's ordered freedom which he wants to produce.

G. E. P.

### CONCISE GUIDES

THE MORNING CONCISE GUIDE, 2s. 6d.

THE BEGINNERS' CONCISE GUIDE, 2s. 6d.

THE PRIMARY CONCISE GUIDE, 3s. 6d.

THE JUNIOR CONCISE GUIDE, 3s. 6d.

THE INTERMEDIATE CONCISE GUIDE, 3s. 6d.

(Edited by Ernest Hayes. *Sunday School Union.*)

The annual competence of Mr. Hayes and his collaborators is an event we are now accustomed to. There are stories of William Carey and of Indian Christians in the Morning Guide for July and August; the Beginners get their missionary stories in October; the Primary in April and November, by Miss Entwistle; the Juniors have stories of early missionaries in Britain, and the Intermediates Pennell of Bannu's story and Miss Cox on "Gather us in," an attractive series leading to Christmas. The annual volumes or quarterly parts can be ordered for delivery from the Livingstone Press, 42, Broadway, Westminster, S.W.1.

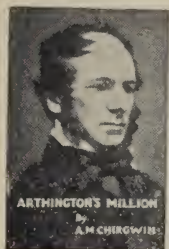
### ARTHINGTON'S MILLION

*Arthington's Million.* By A. M. Chirgwin. (Livingstone Press. Paper 2s., and Cloth 3s.)

This new book tells the great story of Robert Arthington and his bequest of over a million sterling for Christian missions. This amazing work is little known to the present generation, and should come as an eye-opener of one man's intention and dedication, and the train of evangelism which followed his gift. There will be a further notice in the *January Chronicle*.

\* *India and Britain.* (A Moral Challenge.) By C. F. Andrews. (S.C.M. Press. 5s. net.)

# 6 CHRISTMAS GIFTS



## ARTHINGTON'S MILLION

By A. M. CHIRGWIN

The romance of the Arthington Trust and the spending of a great fortune for the advancement of Christ's Kingdom. Illustrated.

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By BASIL MATHEWS

A masterly study of the burning question of race, especially in its relation to life on the Copper Belt of Central Africa.

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## KAGAWA

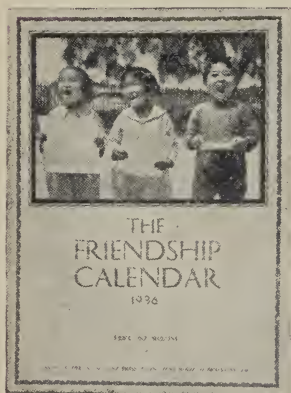
By WILLIAM AXLING

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## THE FRIENDSHIP CALENDAR

for  
**1936**



A fascinating calendar with an illustration and specially chosen quotations for each month. It is supplied packed ready for immediate dispatch through the post. An ideal Christmas Gift.

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By MILDRED CABLE and FRANCESCA FRENCH

The biography of Percy Mather the famous missionary and authority on Central Asian life. A wonderful story graphically told by the authors of "Something Happened."

5/- net. Postage 6d.



## SOUTHWARD HO!

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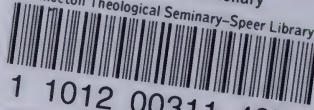
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